

THE LATTER-DAY SAINTS'  
MILLENNIAL STAR

ESTABLISHED IN 1840

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*"We have in very deed the true plan of life and salvation, we have the pearl of great price, we have that which is of more value than all the wealth and all the honour that can come to a man in this life."*—HEBER J. GRANT.

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MATERIALISM AND CHRISTIANITY OF TO-DAY

ELDER STEPHEN L. RICHARDS  
OF THE COUNCIL OF THE TWELVE

AS A preface to my remarks I wish to read the conclusions of a modern philosopher. He says :

The upshot of the discussion to this point is that modernity destroys the disposition to believe that behind the visible world of physical objects and human institutions there is a supernatural kingdom from which ultimately all laws, all judgments, all rewards, all punishments, and all compensations are derived. To those who believe that this kingdom exists the modern spirit is nothing less than treason to God.

The popular religion rests on the belief that the kingdom is an objective fact, as certain, as definite, and as real, in spite of its invisibility, as the British Empire; it holds that this faith is justified by overwhelming evidence supplied by revelation, unimpeachable testimony, and incontrovertible signs. To the modern spirit, on the other hand, the belief in this kingdom must necessarily seem a grandiose fiction projected by human needs and desires.

The humanistic view is that the popular faith does not prove the existence of its objects, but only the presence of a desire that such objects should exist. The popular religion, in short, rests upon a theory which, if true, is an extension of physics and of history; the humanistic view rests upon human psychology and an interpretation of human experience.

It follows, then, that in exploring the modern problem it is necessary consciously and clearly to make a choice between these diametrically opposite points of view. The choice is fundamental and exclusive, and it determines all the conclusions which follow.

For obviously to one who believes that the world is a theocracy, the problem is how to bring the strayed and rebellious masses of mankind

back to their obedience, how to restore the lost providences of God, the invisible King. But to one who takes the humanistic view the problem is how mankind, deprived of the great fictions, is to come to terms with the needs which created these fictions.

I have never read anything which more clearly and definitely points to the distinction between the humanistic view and the authoritative religious view, than the words which I have read to you.

I come before you to-day representing a Church which clearly and unequivocally takes the view of authoritative religion. I recognize the fact that many educated people of to-day are inclined to accept and do accept the view of humanism. It is sometimes thought to be crude in these days of advanced learning to accept the plain, simple, unequivocal statements of the Scriptures and to give credence to them.

It is thought to be crude to accept a God of personality, one who is real, not imaginary, not diffused through all space, but of sufficient definition to permit of human conception. I represent a Church that maintains that God is a personality; that His Son is a personality; that the Holy Ghost, the other element of the trinity, is likewise a definitely divine personality; not with the understanding that we have full conception of all the powers and attributes of these personages of the Godhead, but that we are able to conceive of their being, of their exalted, glorious and divine manhood, of the fatherhood of God and the brotherhood of Christ.

#### PRESENTED TO WORLD

With these declarations and these convictions the religion of the latter-days, known as "Mormonism," is presented to the world and never perhaps at any time in the history of our country, if not in the history of the world, has there been presented a more clearly defined, more definitely conceived religious exposition than that which is presented by the Church of Jesus Christ of Latter-day Saints. It has no longer come to be a question of great interest, based on Scriptural support as to which of all the sects pretending to have the truth are right; it has come in these days rather to be a clear line of cleavage between the modernist, on the one hand, declaring in substance that there is no invisible kingdom and there are no spiritual realities; that there are no worth while proofs of anything other than that which the sciences give evidence of; and, on the other hand, the authoritative kingdom of God, with Christ at its head, with a recognition of divine power, and supernatural force.

That line of cleavage is the distinction between so-called modern thought and the thought that has prompted the religionists of the world to cleave to the truth of Scripture and inspiration.

I said at the last General Conference that I was grateful beyond measure that I was able to accept spiritual realities, because I deem the acceptance of such realities to be elemental in religious life. It is impossible to accept the Ten Commandments as a revelation from God; it is impossible to accept the recorded birth and mission of the Saviour of the world; it is impossible indeed to worship the True and Living God, without such acceptance of spiritual realities, without reaching the conclusion that there are manifestations which are as real and as definite and as vital as any of the manifestations of the physical world which are obtained through the exercise of our usual physical sensations.

And so I say that the whole philosophy of the Gospel of Jesus Christ, the government of God, the kingdom of God, are all built upon the assumption that man may have faith, the assurance of things unseen by our natural eye. "Mormonism" began its mission in this world with such an assumption of spiritual realities, and to all the members of our Church I issue modestly, but nevertheless emphatically, this challenge: Do you accept the vision of the Prophet Joseph Smith as real? Do you believe, down in the inmost recesses of your heart, that in answer to prayer there stood before that boy, God the Father and Jesus Christ His Son in person?

Do you believe that They spoke to him and revealed themselves as personages with the power to speak and see and hear and know, as man may hear and see and know? If you do not accept the first vision to the Prophet Joseph Smith, if you believe it to be something other than reality, then I feel constrained to say unto you, you do not have the foundation upon which to build a great faith in the latter-day work.

#### MUST BE CONSISTENT

You cannot then consistently accept the fact of the restoration of the Gospel of Christ. You cannot receive with credence the account given of the restoration of the Holy Priesthood. You cannot well believe that the Aaronic Priesthood was conferred upon Joseph Smith and Oliver Cowdery by a divine messenger, nor that in its turn the Melchizedek Priesthood came from Peter, James and John, who after Christ, headed the dispensation in the Meridian of time. Nor can you consistently accept the revelations set forth in the book of Doctrine and Covenants which contain scripture of divine importance and of infinite beauty.

All of these are of one piece, and failure to accept the medium of their transmission to man is in essence a rejection of them all. I see no middle ground. But thank the Lord a great majority of the Church of Jesus Christ of Latter-day Saints accept these realities. They are satisfied with the historical proof which is adduced to substantiate them.

But more than that, there is within their hearts a conviction

that satisfies them of these divine manifestations. I have no time to analyze and examine the nature of that conviction, but to my thinking, the force of testimony is as real and as potent as any other force that touches our lives, and I am not quite sure that it is not just about as susceptible of definition and understanding as are the major forces which affect the universe.

I said I could not go into it, but I leave it with you to ponder the question as to whether or not we do not know as much about spiritual impressions and promptings as we know about the force of gravitation that draws all things to the center of the earth, or about the essence of light that illuminates this building. I think that a frank candid expression on the part of most men would constitute an admission that we do, for certainly these spirited impressions which give us conviction are as reliable as are the emotions which prompt us to say that we love mothers, wives and kindred, and they are as tangible and efficacious.

So we accept the reality of Christ, the author of the Gospel. We accept the scriptural account of His birth, His life, His death and His resurrection. We do not equivocate about it. We do not attempt to explain some things, that to the finite mind, seem inexplicable. We do not claim to have received all truth. We believe there are yet many great and glorious truths to be revealed to mankind, and that man has but a smattering of the universe of truth. But that which we understand, that which is made clear to our minds, we accept for face value. We rely upon it, we are guided by it.

#### HAS NO CLAIM

And to the Latter-day Saints may I issue a second challenge: That any man who does not accept the birth of Jesus Christ as recorded; any man who does not accept the resurrection of Christ as set forth, has no claim to be a full fledged member of the Church of Jesus Christ of Latter-day Saints. There have been instances in which our people have been accused of being non-Christian. There have been times when our Church has been barred from participation with other Christian churches in common councils and conventions.

They who took the action against us could never have understood the whole-hearted, whole-souled acceptance of the Christ story from beginning to end, of the Christian spirit in its entirety, by our people, or they would never have objected to us as Christians. They might perhaps have objected to us for some other reason, chiefly, I think, because we go farther in the acceptance, in the literal acceptance, of Christ's doctrines than does any other church of which I have knowledge. That might have been a legitimate accusation against us, but certainly not the one that we do not accept Christ and accept the doctrines which He taught.



Authoritative religion, then, may be defined as being the worship of God as Ruler, the recognition of divine law, the necessity of conformity to the law divinely given, and ultimately the hope for eternal reward that follows conformity with the law. We are of that class which accepts that kind of religion.

Do we have a quarrel with science? No, we do not. How do we harmonize science and religion? Is there any conflict between scientific truth and religious truth? No, there is not. There is but one kind of truth, and that is truth. It seems to me wholly inconceivable that there are various kinds of truth. Truth is knowledge of things as they were, of things as they are, of things as they shall be. Can there be any different classification of truth? Truth is truth. That is all there is to it.

There is no conflict between scientific truth, and religious truth, because there are no such things in differentiation. But the conflicts that seem to be manifest between science and religion are not conflicts in truths. They arise largely in misunderstanding of the province of science and the province of religion.

Whenever God reveals truth, it is truth, it is so. If it relates to the past, it has been; if to the present, it is; if to the future, it will be. When science makes investigations, and thank the Lord for scientific research, man with his finite wisdom deals but with processes and the manifestation of earthly phenomena. Whenever progress has been made we are the beneficiaries of it. We sit to-day, worshiping as it were at the shrine of science, and paying homage to the great minds that have solved many of the secrets of the universe and brought the forces thereof into application for human comfort and progress.

#### ADMIRE INTELLIGENCE

Do not misunderstand me. Never think that we do not admire and revere the intelligence of man. Indeed, we ascribe to it a continuity, a source, a destiny, that the world at large does not give to it. Intelligence is the essence of man. Intelligence is the spirit of man. It is the glory of God, as our Scriptures say.

"No man can be saved in ignorance." The foundation of Gospel structure is on the basis of knowledge. So it cannot truly be said that the Gospel of Jesus Christ as taught by the Latter-day Saints does not give full and complete recognition to the intellect as the seat of intelligence and to the prominence of man's power on earth. But science has a province of its own and the only harmonization to be made between science and religion lies in the proper definition of the provinces of both.

I heard an eminent gentleman say from this stand one evening last week, the president of a large university, that the world had gone scientific. Those were his words. I assume that he meant by that expression that we worship so at the shrine of science we have forgotten much that has come from other sources.

I give to science its province, and I say that in the province of science there is abundant opportunity for the expression of man's genius, for the industry of man, and that there never will be discovered a fact in science, which is really truth, which will not comport with the revealed word of God, if the revealed word of God is understood and properly interpreted.

There are mistakes in interpretation, misunderstandings of words, wrong ideas conveyed. But when the truth of Scripture can be correctly interpreted there will be no clash between any revealed word of Scripture and the facts of science. And if scientific people, whom I admire, could only be persuaded not to attempt deductions from the fragmentary investigations that they are able to make, that generalize the whole of life and the creation of the universe and the destiny of man and his origin, we should have far less difficulty than we now experience in a proper reconciliation between scientific people and religious people.

And furthermore, I am constrained to say there will never be anyone make a satisfactory reconciliation excepting only he who at the same time is a religionist of faith and genuine belief, and a scientist who understands the province of science. We will never get reconciliation from the fanatical religious man on the one side without a knowledge of science, or on the other side from the scientist who is unwilling to acknowledge the assignment of his service in that fragmentary endeavour to disclose with the intellect of man the secrets of nature.

#### FULFILL COMMANDMENT

Our purpose in teaching the Gospel of Jesus Christ is to fulfill divine commandments. God has enjoined upon us in these latter-days the education of the people of the world in the principles of the true Gospel of Jesus Christ. I always make that statement with embarrassment because I ever feel that it seems presumptuous to many of my friends. They who are on the outside of the pale of the Church, they who have not felt its influence, they who have not come to give recognition to God's power which He has bestowed on man, must necessarily feel that it is a great assumption to make the statement that we have the truth of the Gospel as distinguished from anyone else, or that we have the power of it, and not others. We only make the assertion because we are constrained to do so by force of revelation itself.

It is not we who speak when we say that the power of God is again restored, the kingdom is set up, truth is here. It is God who has spoken. We but repeat His message. But we do it humbly, consciously, not arrogantly nor boastfully, and with a keen appreciation of the responsibility that the statement entails. We do so because we are so commanded.

The Gospel of Jesus Christ in its undiluted truth and beauty is

here. The power is here, a power that is Christlike in its nature, to teach and to enforce the Gospel. One of our Scriptures sets forth most plainly, and I think beautifully, the nature of the power which has been restored, and I would like to have all of my friends who may not be acquainted with this scripture to hear it, and to know of the constitution of the power of the Priesthood, then judge for themselves as to whether or not it is presumptuous or autocratic.

I read from a section of the Doctrine and Covenants a few paragraphs pertaining to that power :

Behold, there are many called, but few are chosen. And why are they not chosen ?

Because their hearts are set so much upon the things of this world, and aspire to the honours of men, that they do not learn this one lesson—

That the rights of the Priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

That they may be conferred upon us, it is true ; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves ; the Spirit of the Lord is grieved ; and when it is withdrawn, Amen to the Priesthood or the authority of that man.

#### AUTOCRACY FORBIDDEN

Does that sound like an autocratic power ? Is there anything in that constitution of authority which authorizes one to wield an unwarranted jurisdiction over others ?

Listen to another verse :

No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned ;

By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

Reproving betimes with sharpness, when moved upon by the Holy Ghost ; and then showing forth afterwards an increase of love toward him whom thou hast reprov'd, lest he esteem thee to be his enemy.

Does that sound Christlike ? Does that not comport with the teachings of the Saviour ? Was not that the way in which He taught and reprov'd and forgave and led men into the light ? That is the constitution of the power under which this work was established and by which it is maintained.

Anyone who violates the Constitution is deprived of the efficacy of the power. It is the authority of the Priesthood so exercised that enables us to teach effectively and to sustain effectively the principles of the Gospel and the organization of the Church.

*(Continued on page 809)*

THURSDAY, DECEMBER 10, 1931

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EDITORIAL

IN RELIEF OF POVERTY

METHODS of relieving honest poverty, in these days of world-wide unemployment, are being sought for in every land. In fact, all governmental policies are to-day converging upon this problem.

Honest poverty is the economic distress of people who are eager to work but can find no employment, or of those who because of illness are unable to labour. Such poverty should be relieved by community action, for it is the duty of civilized society to come to the rescue of every person who earnestly strives, to the best of his ability, to make a living for himself.

On the other hand, there is a poverty that follows idleness and unwillingness to work. For such distress, society should assume no responsibility except to compel the idler, with or without his consent, to engage in productive labour. Idleness is a crime. For that reason, any relief of honest poverty which allows the unemployed to acquire habits of indolence may and usually does become a menace to society.

A simple, successful method of relieving honest poverty has been followed these many years by the Latter-day Saints. All members of the Church should fast one day a month, usually from Saturday evening, after the evening meal, until Sunday afternoon or evening. This is ordinarily done on the first Sunday of the month. The money representing the value of the two or three meals not eaten is placed in the fund maintained by the Church for the relief of the poor—the honest poor. Such moneys are then distributed without overhead costs, as all the work is of a voluntary character, based upon the love of man for man.

This device for helping those in economic distress, would feed one out of every thirty or forty-five persons, depending on whether the monthly fast covers two or three meals. If this method were followed, faithfully, throughout the civilized world, honest poverty would practically disappear. Moreover, the giver would be doubly blessed, for a monthly fast is of decided physiological benefit, and helps in maintaining human health.

The very simplicity of this divinely revealed principle for relieving poverty, may seem to make it ineffective; but, complex problems are always solved by simple formulas, and the adequacy of the fast day relief of economic distress has been well demonstrated.



In these trying times, the Latter-day Saints should practice, more earnestly and faithfully than ever, this method of assisting their suffering brethren and sisters, and should encourage their neighbours to do the same. If every person, within and without the Church, assumed his personal responsibility for the alleviation of his neighbour's troubles, public and private prosperity would soon be restored. While fasting, let the Latter-day Saints draw near to the Lord, and pray that the leaders of the nations may be given wisdom and courage to put into operation such plans as will bless and benefit mankind.

Relief of poverty is not a cure of poverty. The Lord has also revealed the means and methods by which poverty may be banished from among men. That must be left for another discussion.—W.

## MATERIALISM AND CHRISTIANITY OF TO-DAY

*(Concluded from page 807)*

We teach that the purpose of living is to bring joy to mankind. Upon contemplation will you, my friends, not all agree that this is a worthy and high purpose? Not just temporary happiness, not less pleasure that is evanescent and fades with the passing moment, but a perpetual joy, a conformity of desire with attainment, to constitute enduring satisfaction, and everlasting happiness.

That we teach, through revelation, to be the high purpose of life. And all of the steps of the Gospel are but auxiliary to the accomplishment of this high purpose. The keeping of a fit body, the building of a fine character, the cultivation of the virtues, the incorporation of faith into life, belief in the Spiritual realities—all conduce to the achievement of this high purpose.

And then, too, we teach a very liberal Gospel, not always properly conceived by those who have heard of us. Much more liberal than many think. We teach that all men will be saved with a general salvation. We have never taught that men are not to be saved unless they conform to the prescription that we set forth as being necessary unto the kingdom. From the very first we have set forth that the redeeming blood of the Saviour saved mankind from death and made it possible for the soul of man to be re-constituted with a reunion of the body and the spirit.

Every man is to be the beneficiary of the Redeemer's act of sacrifice. That we verily believe. But we believe there is something more to the life hereafter than merely to have reunion of body and spirit, something more than the resurrection. And so we teach that there awaits all humanity a glorious life to come.

I thought this morning, as I read of the passing of that great benefactor of the race, Thomas A. Edison, that there awaits him a great reward. I do not know just what his religious

professions were. I have heard at times that he had joined no creed; of that I am not certain, and that he professed no religious convictions. I do not know, but I know what we teach with reference to a man like Thomas A. Edison. We teach that every honest soul who has lived in this world will go to a reward that far surpasses even the imagination of the finite mind. We teach that there are different degrees of glory. We teach that a man who has lived and served while here shall have compensation meted out to him in accordance with the value and extent of his service here.

We assign no man to condemnation simply because he has not gone through the gate that is prescribed. The only condemnation that will come to men lies in the deprivation of possible blessings that they themselves bring about. Did you get that? That is our doctrine. The condemnation will lie in the deprivation that they bring upon themselves by their failure to take advantage of the opportunities, which with their free agency, they may exercise here in the earth and hereafter. This is the law of compensation.

We hold out exaltation as the Saviour has held it out, and the coming back into His eternal presence, and the opportunity of continuous, everlasting development with Him and under His auspices, in the eternal worlds, as being the highest order to which man may attain. And we say that men may circumscribe their opportunities by their failure to embrace privileges which are so prevalent.

Will a man like Thomas A. Edison be saved? Yes, he will. Will he be rewarded? Yes, abundantly. God is just. God is merciful. Will he enter into the celestial kingdom? Yes, if and when and only when he shall have conformed to the requirements for entrance into that kingdom. That is the only time. Whether that will ultimately be possible hereafter we are not permitted to say.

We are told and we teach that man's opportunities on this earth must be embraced as they arrive, and that the work that is essential for the ultimate exaltation of man must be performed here, because the facilities are here and always will be here so long as man lives on the earth, for the work which is essential for entrance into the exalted kingdom of God the Father. Every man must subscribe to the conditions upon which the blessings are to be obtained before he may realize the blessings.

We teach what we call the new and everlasting covenant, the covenant of Scripture, the covenant entered into between God the Father on one hand, and man the son on the other, the import of which covenant is that God contracts with man that if man will keep all the laws of the Gospel and conform to every requirement made of him, He, the Lord, will recompense him with the blessings of heaven and shower upon him the blessings of Abra-

ham, Isaac and Jacob, and fulfil the promises which Jehovah made to the fathers of old.

That covenant is just as binding and just as exclusive as a contract between men made on this earth, and all of its terms are essential. Man may violate no term with impunity. If he violates a term of the contract he forfeits the blessing predicated upon that term.

That covenant is called new because it was restored when the Priesthood came again to earth in the last days. It was old because it existed from the beginning. It was the covenant which God made with Adam, renewed with the prophets and with Christ Himself. It existed then, it exists now, and it always will exist. It is the law of the Gospel, and we believe in the law of the Gospel.

We believe that the Ten Commandments lie at the basis of all morality. They are the revealed word of God. What does the humanist believe? I will tell you what he believes. He believes that anything is moral which the consensus of public opinion says is moral. That is what the humanist believes. That is the ultimate trend of modernity. What the people say, what the consensus of opinion is, constitutes the basis of their moral code. And I want to tell you that I am pricked to the soul when I hear prominent educators and historians—I hesitate to pronounce their names, because it seems to me so infamous—say that after all there is really no moral violation, no moral turpitude in violating the law of chastity, if people just say there is not.

There are in this country and in the old world great writers, men of repute, who are saying just that identical thing. "Away with the Ten Commandments. They are old foggy. They may have served in bygone days. They have no force now."

I want to tell you that the men and the women who stand for the Ten Commandments, who have in their hearts respect for God and worship Him in prayer are not the men and women creating the commotions and the disorders of the present day. I challenge you to produce proof of that fact.

But these gangsters, these disorderly persons, these disrupters of the peace, the violators of the law, are generally, and I believe they would be almost without exception, those from whose hearts the love of God has fled, in whom there is no fear of God, who have lost respect for the Ten Commandments and the virtues that they underlie; and I challenge the world to show that modernity and humanism have ever yet produced a society which can be depended upon to promote the just causes of civilization.

But on the other hand, law-abiding people, good citizens, colonizers, devoted, faithful people, have ever been the product of true, authoritative religion. They founded this country, they formed the very basis upon which our nation is builded, and our Constitution itself has been analyzed by some and said to be

the very expression of Biblical government. Surely there are remarkable likenesses.

The truths of the Gospel, the Ten Commandments themselves, are incorporated into the laws of this nation (United States). God grant that it is and shall be a Christian nation, founded upon the Christian principles and the revealed word of the Living God.

Humanism and modernism may perhaps have modified some doctrines to the good. There has been a lot of dogmatism in the world. I regret there has been a lot of hypocrisy in the name of religion, and humanism and science and modern education may have done much to relieve these things. Science has done a world of good in removing superstition and ignorance.

I believe in the educational processes. I sanction fully what this man said on this platform the other night about the necessity of mass education. I know that the safety of our government and of our financial relations lies in the extension of education all over the world. But I want education ultimately to be founded upon the truth and directed toward the revelation of the truth, and I regard it as being a very great calamity for any part of that education to be directed toward the unsettling of men's honest, time-tested convictions and principles and true worship of the Living God.

Now some say that all this does not sound very broadminded, that it seems rather contracted and rather narrow. Well, if it is narrow to believe in God the Father; if it is narrow to believe in His word; if it is narrow to believe in the commandments which He has given and to uphold and sustain them, then it is narrow. But I take it that there is no more breadth, there is no more tolerance, there is no more virtue shown in any platform in all this wide world than in the blessed human-voiced sympathetic pronouncements of the Gospel of Jesus Christ.

Who accuses the Christ of being narrow? When did He teach a contracted principle? Were not all the laws He gave of universal application? Was He not forgiving, and was He not merciful? But when did He ever compromise truth? Remember that it is one thing to compromise the truth, and it is another thing to be compassionate and merciful to the sinner. I want to be sympathetic with those who may not be able to live the truth. I have sympathy for those who cannot see it as I do.

I want to be patient. I do not want to be dogmatic. I want to be liberal, but I do not want to have the truth adulterated. I want it to be preserved inviolate and pure for the reception of mankind, and I regard that to be my obligation and yours to keep it so.

That is why I speak this afternoon for these things, for the preservation of God's revealed word, for the establishment of His authority in the earth, for the conformity with law which shall make for eternal happiness and joy. That is why I say in un-

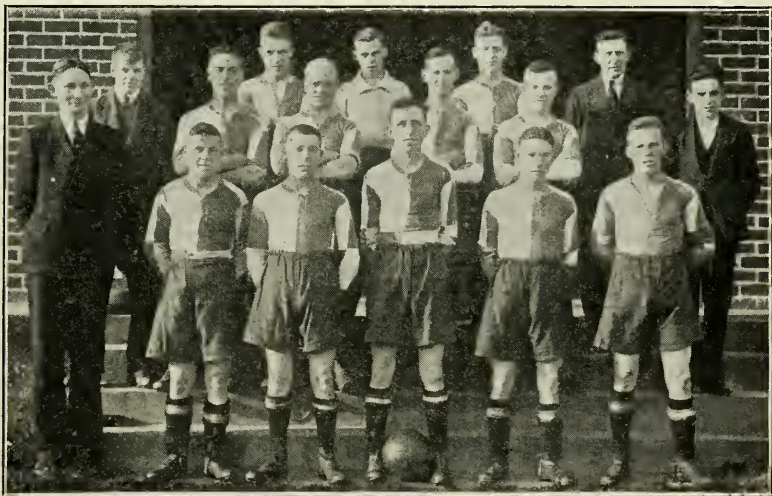


equivocal terms that joyous, divine, authoritative religion, and not humanism, is the basis of world explanation and man's program of activity in this earth.

I pray for God's blessings upon the people of the Church, that their acceptance of these truths may be without reservation, and that their lives as well as their words may preach a sermon of righteousness and truth which shall go out into the far corners of the earth and teach the world that God has spoken, that His power is restored and that hope of eternal happiness is here for man to embrace. I pray likewise for the people of the world, that their hearts may be open to a reception of the truth, that they may never permit prejudice and falsehood to stir their souls against the most beneficent influence that ever entered the heart of men—the Holy Spirit, which is the Comforter and brings the testimony of the Lord Jesus. Amen.—Address delivered at the Tabernacle, Salt Lake City, Utah, U.S.A., Sunday afternoon, October 18th, 1931.

### L. D. S. SPORTS CLUB FOOTBALL TEAM

THE following picture is that of the L. D. S. Sports Club football team, Sunderland Branch, Newcastle district. This is, to our knowledge, the first football team of the Church members organized in the British Mission.



FOOTBALL TEAM, SUNDERLAND BRANCH, NEWCASTLE DISTRICT.

The team was organized on August 13th, 1931, to play in the "Sunderland and District Non-Conformist League." It is composed of members of the Church of Jesus Christ of Latter-day

Saints and their friends of the Sunderland Branch. Brother F. W. Oates, president of the branch, is captain of the team. Brother W. W. France, secretary of the Club, does not appear on the picture.

A league match is played each Saturday, and although the team is playing in one of the stiffest divisions in the town, it has been able to win one and draw one game thus far.

Much favourable comment has been received in the *Sunderland Football Echo*; a great amount of good has been done for the Church by thus participating, and we are looking forward to many successful seasons.—JAMES R. CLARK.

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### LEEDS DISTRICT CONFERENCE

THE Leeds District Conference, held in the Carlton Street Boys' School, Bradford, on Sunday, November 15th, will long be remembered by the members and their friends as one of the most inspirational conferences ever held in the Leeds District.

Mission authorities and missionaries in attendance were: President and Sister A. William Lund, of the British Mission Office; Patriarch and Sister James H. Wallis, of the European Mission; President O. Horton. Transtrum, and Elders Cyril A. Linford, Noel T. Stoddard, Elwood A. Gee, Joseph D. McAllister, David Taylor, Elmo H. Lund, Dan L. Frodsham, Donald K. Ipson and Lawrence T. Heath, all of the Leeds District; Elder Percy L. Matthews, London District; Elders O. Sherwin Webb and W. Lamar Phillips, Birmingham District; Elders Wendell W. Taylor and S. Albert Smith, Hull District; Elder Angus S. Bodily, Newcastle District; Elder Hyrum W. Eckersley, Liverpool District, and Elder Clarence A. England, Sheffield District.

During the morning session many valuable instructions were given to those engaged in the Priesthood and Auxiliary activities. President Lund and Patriarch Wallis met with the Priesthood holders, and Sister Lund and Sister Wallis met with the sisters. Both groups were exhorted to diligence and faithfulness in the work of the Lord.

At the afternoon session the Authorities of the Church were presented and sustained by the vote of the members. A detailed account of the activities and progress of the District for the past six months was given. The pageant, "Salvation for the Dead," was beautifully presented in a most sacred way to the attentive audience, which had an appealing effect upon the congregation to seek out the genealogies and perform the temple work for their dead ancestors, who heard not the Gospel while in mortality. The hearts of the children were indeed turned to the fathers.

The largest gathering of the day was at the evening services.

Impressive testimonies were borne by Elders Noel T. Stoddard, Elwood A. Gee and Joseph D. McAllister. The audience listened attentively to Patriarch Wallis as he told of his fifty-four years' of experience in the Church, and the wonderful growth of missionary activities within recent years. President Lund forcefully expounded the Scriptures and exhorted the people to turn back to the teachings of God.

Patriarch Wallis gave fifty-five Patriarchal blessings to worthy saints of the District, out of one hundred and fifteen members who made application for blessings.

Several newspapers gave favourable notice of the proceedings of the conference, reported by press representatives who attend the services.

ELDER CYRIL A. LINFORD, District Clerk.

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## FROM THE MISSION FIELD

**Doings in the Districts:** *Bristol*—The harvest festivities of the Cheltenham Branch were held on October 18th and 19th. They were successfully carried out in developing a spirit of thanksgiving in the hearts of all the members. Games were played and refreshments served during the day's activities.

*London*—The beginning of the winter's recreational activities of the London District was on October 29th, the members and their friends being entertained at a delightful Halloween dance and social, under the auspices of the Recreational Committee, with Sister Florence Burgess acting as chairman. The dancing program was intermixed with novelty numbers and a ghost feature, which thrilled the assembled group of dancers. Dance music was furnished by the District orchestra, under the direction of Elder Glen T. Dixon.

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**Branch Conferences:** Of the Rochdale Branch, Manchester District, held on October 25th. The Sunday School children effectively presented the program at the afternoon meeting. The theme of the evening services, "The Modern Books of Scripture," was developed by three speakers, each of which treated one of the three books. The conference was well attended. Among those present were: President Junius E. Driggs, and Elders B. Kenneth Lunt and E. LeRoy Anderson.

Of the Skelton Branch, Newcastle District, held on October 25th. The theme, "But seek ye first the kingdom of God, and His righteousness; and all things shall be added unto you," was presented in pageant form. A large group attending enjoyed the two inspiring sessions. President Leo E. Bevan, and A. Lee Brown were the traveling Elders present.

Of the Ipswich Branch, Norwich District, held on October 18th. At the afternoon session a pageant was held conveying the message, "The Gospel and Health." The evening meeting was marked by a good attendance and a rich outpouring of the Spirit of the Lord. Among those in attendance were: President Irving T. Duffin, and Elders James B. Beesley and John W. Taylor.



Of the Hucknall Branch, Nottingham District, held on October 25th. The beautiful theme, "Jesus Loves Little Children," was treated in a genuine manner by the Sunday School children at the first meeting. The Priesthood meeting was attended by twelve active Priesthood bearers. "Eternal Progression," was an effective theme for the evening services. The forty-six souls who attended rejoiced over the rich outpouring of the Spirit of the Lord. Missionaries present were: President Dix W. Price and Elder Osborne M. Vance.

Of the Aberdeen Branch, Scottish District, held on October 25th. Both sessions of the conference were well attended by members and friends. A pageant was beautifully presented at the morning session. The evening session was devoted to special addresses. Among those in attendance were: President Lyndon J. Hall, and Elders Carl Condie and Kenneth Wheelwright.

Of the Pontefract (Unorganized) Branch, Sheffield District, held on October 25th. In the afternoon meeting the Sunday School children clearly presented the theme, "The Value of Prayer." Thirty-nine persons attended the successful and interesting evening session, twenty-two of them being friends. Everyone felt the outpouring of the Spirit of the Lord in rich abundance. The traveling Elders present were: President James C. Rawlinson, and Elders W. Cleon Skonsen, Howard L. Armstrong and Rulon D. Newell.

Of the Accrington Branch, Liverpool District, held on October 18th. The members and their friends were given an added determination to live the Gospel, after having attended the inspirational sessions of the conference, the theme of which was, "Make Ready the Way." President Gordon B. Taylor and Elder William L. Stephens were in attendance.

Of the Sunderland Branch, Newcastle District, held on October 18th. The theme, "Truth and Prayer," was well presented, conveying a good lesson. Among those in attendance were: President Leo E. Bevan, and Elders John A. Freestone and James R. Clark.

Of the Holloway Branch, London District, held on October 25th. The theme of "Genealogical Work" was well developed in the afternoon session by the Sunday School children. Earnest pleas were made by the speakers in the evening services for the members to actively engage themselves in vicarious work for their dead. President G. Meredith Wilson, and Elders Blayne J. Barton, Robert C. Neslen and Glen T. Dixon were among those in attendance.

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BRITISH MISSION ADDRESS: A. WILLIAM LUND, PRESIDENT, 23 BOOTH STREET, HANDSWORTH, BIRMINGHAM

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